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who give up all to follow Jesus, will be just as certain to have eternal life and share the blessings of the *parousia*, as it is certain that "Where the body is, thither will the eagles also be gathered together."

REV. E. C. GORDON.

Biblical Notes.

Nero Redivivus: Rev. 17: 8-11. The Rev. William E. Barton, tries his hand on this difficult passage in the *Bibliotheca Sacra* for July. He belongs to the Praeterist School and while agreeing that the beast which was of the seven and is also of an eighth (17: 11) is Nero and Domitian, confesses that no satisfactory scheme has been made out which reconciles this interpretation with the number of the Roman Emperors. His views may be summed up as follows: (1) It is more natural to begin the Emperors with Augustus than with Julius Cæsar; (2) this brings the book in the reign of Galba; (3) Otho and Vitellius whose reigns were very brief are passed over; (4) Vespasian and Titus are counted as one; (5) the eighth is Domitian. The writer who is the seer, looking forward, beholds in the eighth a second Nero. The reference to the current superstition need not imply that John believed it; still it was in a real sense true. As John the Baptist was Elijah, so was Domitian, Nero.

Luke 1: 74, 75. An interesting setting of these verses in the light of historical circumstances is given by Rev. John Reed in the *Expository Times* for September. He says "Zacharias had his own idea of the blessings of the salvation, to be brought to Israel by the "Highest." As a Jew, he shared in the patriotic feelings and hopes of the time. He looked for national independence from the rule of the Romans, and the establishment of a kingdom of Israel, whose glory would eclipse that of any other kingdom. But as a priest, he had a yet dearer hope, of which national independence was only the condition which must precede its fulfilment. The worship of the Temple had often been disturbed by incursions of Roman soldiers. From the tower Antonia, which overlooked the Temple courts, a sleepless watch was kept upon the worshipers. On the slightest appearance of tumult, or suspicion of a plot, the soldiers dashed down among them. On one occasion, at least, the blood of the worshipers was mingled with their sacrifices. The lack of freedom to serve God in His holy house (the verb in 1: 74 means *to render religious service*, cf. Matt. iv. 10; Acts viii. 7; Acts xxiv. 14; Rev. vii. 15) was an indignity hard to endure, and a constant cause of irritation. Never to be free from the fear of interruption; never to be without consciousness of being watched by suspicious Gentile eyes, were the worst sorrow and most bitter grievance of the wise and godly priest. The national degradation had its most shameful indignity in that which touched him as a priest most closely. To him the coming salvation would have as its best blessing, and the sign of all others,